

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 9, 1886.

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Remember! the "Messenger and Visitor" for 1886 year of all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.

—SHELA MERRILL, U.S. Consul at Jerusalem, writes: "It is no exaggeration to say that, taking Jews and nominal Christians together, two-thirds of the inhabitants of the city are beggars, either actual beggars or polite beggars. The Jews are supported, for the most part, by the 'Halukah,' a fund contributed by the Jews all over the world, while the Latin and Greek Christians receive aid from the Latin and Greek convents, which have immense properties. Dr. M. estimates the population of the city at 42,000 or 45,000. Of this number one-half are Jews, one-fourth Christians, and one-fourth Moslems. His picture of Jerusalem is a very wretched one."

—THE OREGON BAPTISTS have raised over \$7 per member for church and mission purposes last year. This is good as things go; but the people of the U.S. average \$20 per head, per annum, for liquor, and more than half that sum for tobacco. Brethren, sisters, are we giving what we ought to save the last?

—THE MR. MOORE BAPTIST church, New York, wishing to build a new house of worship, a few Sabbath's since handed in their offerings and subscriptions to the amount of \$30,000. Did they desecrate the Sabbath? Not a bit of it. They consecrated it. It might be a grand thing if our churches that have not already attended to this matter in another way, should appoint a Sabbath at once by which to make their quarterly contribution to our Convention fund.

—WE WERE VERY INTERESTED in looking over the list of undergraduates at Dalhousie, as published in the Halifax Herald of Nov 4th. The names of sixty-five full course students are mentioned. Of these only four were west of Wolfville, and only three from New Brunswick. Of the fifty-seven students from Nova Scotia and P. E. Island, sixteen are from Pictou County, thirteen from P. E. Island, and eleven from Halifax and Dartmouth, leaving only seventeen from the rest of Nova Scotia. Outside of the local patronage from Halifax and the students from N. B., twenty-nine out of the forty-six or nearly two-thirds are from Pictou County and P. E. Island. This analysis is very significant. Pictou Co. and P. E. Island are the strongholds of Presbyterianism in the Maritime Provinces, and on these Dalhousie chiefly depends for patronage. This is as it should be; but it demonstrates that Dalhousie is not a provincial institution, and has to depend upon its own denomination for its support in the way of students. While Acadia stands squarely upon the denominational platform, we much doubt whether she cannot show a more cosmopolitan list than Dalhousie, with all its pretensions to be an un denominational college.

The small number of students from New Brunswick is also significant. If Dalhousie were the recognized Presbyterian college of the Maritime Provinces, would there not be a larger number from that Province? As it is Presbyterian students from N. B. go to the University at Fredericton.

—A CHURCH MEMBERS has the gift of song in an eminent degree. It is an instrument of praise, and is of service in worship and in attracting people to the house of God. Now we may be an old singer, but we do not like to see any one hinder the use of this gift on the Sabbath for money. If singing on Sunday interferes with the ordinary occupation of the week, it may be justifiable; but where this is not the case, surely the blessed praise and worship of song on Sunday should be given up as a free-will offering to the Lord. If the singing of a Christian is a form of worship, there seems but little difference between accepting pay for this and accepting it for the service of prayer. But this is not the worst. The preacher who is hindered by his gift of song, is hindered by his gift of song. The preacher who is hindered by his gift of song, is hindered by his gift of song. The preacher who is hindered by his gift of song, is hindered by his gift of song.

—WE ARE VERY PLEASED to see the Circular issued by the Board of Directors of the Union Baptist Seminary, St. John's. Very much depends upon the response which is given to the call therein contained. There is no time to be lost. Let action be taken at once by every pastor and church. We propose to print the date to which each subscriber has paid for the Messenger and Visitor up to a later with the address, early in the new year. Will those who send us in their subscription's names, be so kind as to send the amount of their subscription, by the same time?—How many will help us put the Messenger and Visitor into every Baptist family?

—A woman about leaving her church for the winter visited us to the best thing he could to help his brethren. He concluded that to get them to take the Messenger and Visitor would profit them as much as anything. Accordingly he writes, "I went out, and it did not take very long either. I got three subscribers, who had never taken the paper before." This was where there is but a handful of Baptists. People are ready to take the Messenger and Visitor. Who will follow the example of this brother?

—A COLORED BAPTIST minister in North Carolina has baptised a whole Episcopal church, pastor and all. This is doing it by wholesale. We hope they are all real believers.

—THE REPORT of Home Missions in N. Carolina shows grand work and results. A large proportion of the labor was performed by student missionaries.

—DURING the past year 107 Missionaries have raised on their respective fields of labor \$9,338.43 expended for building meeting-houses \$17,660; collected for State Missions and paid into the treasurer's hands by the churches, \$6,015.49; expended in Associational work and reported to the treasurer, \$9,008.93; making a grand total of \$41,999.90 raised and expended during the year just passed. Thirty-two new meeting-houses have been built, 1,680 weeks of labor performed, 105 churches supplied with preaching, 75 outstations manned, 4,036 sermons and addresses made, 171 protracted meetings held, 1,811 professions of faith, 1,211 baptisms, 1,140 prayer-meetings held, 4,854 religious visits made, 14 churches organized, etc.

—WE SEE IT STATED that the church meeting in the West London Tabernacle, Nottingham, has decided that it will no longer bear the Baptist name. Its pastor, Rev. W. T. Moore, M. A., was connected in America with the "Christian Disciples." This is the church of which Mr. Henry Varley was pastor until Mr. Moore took his place—Baptist.

—When Mr. Varley was in Toronto a few years since, at the conclusion of a series of meetings, when giving advice to the converts, he said, if he could, by stepping across the threshold, make them all Baptists or Methodists or Presbyterians, or Episcopalians, etc., he would not do so longer bear the Baptist name. His pastor, Rev. W. T. Moore, M. A., was connected in America with the "Christian Disciples." This is the church of which Mr. Henry Varley was pastor until Mr. Moore took his place—Baptist.

—THE WILL OF THE LATE Maria Brooks, widow of John Brooks, Esq., of Bridgeport, provides that her entire estate, which is estimated to be worth between \$125,000 and \$150,000, shall be held in trust for the First Presbyterian church of that city; the income to be applied for the support of the ministry and the Sabbath school in that church.

—UNLESS this church is given special grace, it has been cursed rather than blessed by this ill-advised gift. The perpetual struggle churches have to make to maintain themselves in their best safeguard against spiritual sloth. How much better if this magnificent sum had been given to missions!

—HOW WE FOLLOWERS from the Central Baptist of St. Louis, Missouri, must gladden all Christian hearts.

—OUR HEART OVERFLOWS with gratitude to almost every mail brings us the glad tidings that in various portions of the State the rich showers of divine blessing are descending. The Lord hath not forgotten his people. The bowed heads of toiling and discouraged pastors are lifted, up-churches that had grown cold and almost lifeless have been raised to unconquered activity—chronic difficulties have been remedied, old sores have been healed, while scores of sinners have sought and found the way of life. And the good work seems just begun.

—WE ARE HAVING some of this joy, also, as good tidings come in. Pastors and churches, may you not all have the joy of harvest soon? May all be filled with such a hunger for souls that there can be no rest unless they are being saved. How glorious the work! How boundless the result! Let us all work and watch and pray.

—WE CALL VERY SPECIAL attention to the Circular issued by the Board of Directors of the Union Baptist Seminary, St. John's. Very much depends upon the response which is given to the call therein contained. There is no time to be lost. Let action be taken at once by every pastor and church. We propose to print the date to which each subscriber has paid for the Messenger and Visitor up to a later with the address, early in the new year. Will those who send us in their subscription's names, be so kind as to send the amount of their subscription, by the same time?—How many will help us put the Messenger and Visitor into every Baptist family?

—I HAVE DEMONSTRATED the fact that multitudes of one people who are not taking the Messenger and Visitor are ready to subscribe if approached. Will not a large number of our pastors give up one day this week to increasing the circulation of our paper? Now is the time! During this month the people generally supply themselves with papers for next year. Soon other papers will have been taken, and the Messenger and Visitor will be ruled out. Send in hats as soon as possible of such as will begin in January. We have no doubt but that one earnest day's work by each of our pastors, would swell our list to thousands. Who will give a day of this week to this work?

—THE ATLANTA ELECTION. Last July the State of Georgia passed a local option temperance act, after a fierce struggle. A few days ago the city of Atlanta voted upon the adoption of this act. The following is from the account of the contest, in the Independent.

The night before the election furnished a show such as was never seen in Atlanta before. Both sides spent the larger portion of the night in "mustering" and parading their forces, and then in feasting them. It is reported that the Red Badge cohort established a "Bull Pen," as it was familiarly called, in which hundreds of colored voters were "corralled," and from which they were brought to the polls Wednesday, under "whippers-in," daily nominated and provided. The three barrels of whiskey which were to have been sent with the other creature comforts to the Pen, were, fortunately, seized by the police. And it was a fortunate thing that, among other admirable arrangements and preliminaries, it was ordered that every house in the city, great and small, that dispensed liquor, should be closed on Tuesday, the day before the election, to remain closed all Wednesday night. The result was an argument that should have converted an opponent to the banner of temperance hundreds and thousands who say for themselves what the unwieldy absence of whiskey had secured for the peace and good order of the day. The writer looked in vain over and through the acres of seating, tumultuous human beings for a disorderly and intoxicated man. Such a sight was surely never witnessed before in this state on a great election, and, for all that, probably never in any other state. For weeks before the election the most strenuous efforts were put forth by both sides. The personnel of these sides were vividly and painfully contrasted. For days the most active and conspicuous speaker of the Anti-Prohibitionists was a colored man, who had distinguished himself only a short while ago by a burning seal in behalf of temperance and Prohibition in a neighboring county. But this man had other—and very different—conductors before the day of election. On the side of Prohibition it will ever be remembered in Georgia that no occasion, no cause or interest of ours, ever evoked such splendid series of oratorical displays as were witnessed here in behalf of the cause of Prohibition. The pulpit furnished a magnificent contingent; and let us ever remember and honor the service rendered by the colored ministry.

Wednesday, the morning of the election, was ushered in by onsets of sleet. A cutting north wind and flecks of snow dropping from a sky of inky blackness, indicated a trial of faith that some feared would chill the ardor of that side that was not working for material interests, and only for the good and elevation of mankind. But a fortunate improvement in the weather as the day wore on, and an unmistakable display of the true grit by the Prohibitionists, reassured the doubting. By ten o'clock it was pretty well ascertained that at the Broad-street precinct the Blue-Flag ticket was ahead, while at the Court House the Red or Wet ticket was largely in the majority. Then it was plain that the country precincts would at last decide. As some of these were miles off—some of them at least fifteen miles—all sorts of rumors kept the minds of the great crowd in constant excitement and doubt. Large bets—some of them as heavy as \$1,000—were offered and taken on the result late in the day. But all things must have an end, and so did this uncertainty. By six o'clock the news was all in, and the result of this great contest—perhaps the most important that ever occurred by Georgia—showed that out of the eight county precincts, Prohibition carried all but two, the city and county casting 7,442. The majority for whiskey voted up 682, and for Prohibition 796, leaving majority for Prohibition 218. Now let us remember the facts at play in this contest. One establishment in the city, it is claimed, had received \$100,000 in a brewery. Other houses interested in the sale of liquor in Atlanta, were, it is said, protesting for the prohibition of liquor between two and three miles of the city. One hundred and fifty petty dealers in liquor cried out against the majority and had faith in taking away their means

of support. The friends of common school education, as they called themselves, denounced the "dry party" for the robbery of \$25,000 per annum, which the tax on liquor selling in the city now yielded the school fund, and pious appeals were made in behalf of General Tompkins—who, though it was said he was on the death-bed—would give his fortune if Prohibition prevailed, and, by the suppression of the Kimball House bar, in which he was interested as a stockholder in the house, he would be made a beggar. It is believed by many very good men in our midst that many thousands of dollars have been made to play a part in this election, and that influential outsiders—and some as distant as New York and Chicago, have contributed. It was agreed by both sides in this election that there should be no challenges. This was a wise concession. But it sounded at the very first moment as advantage all on one side. The party that began and ended its meetings with prayer and sacred songs was not exactly the side to profit by such an arrangement. There is some talk of a contest by the Alcoholics, and probably an appeal to our Supreme Court. But this is a futile rage, and is flying in the face of the inevitable. Some of those most deeply interested in the issue declared their belief in a majority for liquor of one thousand votes, and also their belief that anything less than one thousand votes would be a virtual defeat.

—THE GOLD SHOULDER. BY REV. J. R. HANLEY, D. D.

There is nothing more frigid, more hypocritical, more arctic, than the cold shoulder. If the North Pole is ever discovered, it will probably be found in that member. Not a nothing to it. Tenney says of the petrifying power of a British shawl. But the true Gorgon, after all, does his work in these days, not with a shawl, but with a shoulder.

—If there is any place where the cold shoulder is more out of place than in any other place, it is the house of God; it is the church prayer meeting. And yet, it is as regularly there as the whores come also. There are few meetings of the sons of God, when Satan does not have this joint upon the shoulder.

—You have just come into a new neighborhood and want to find congenial church privileges. Your heart is still bleeding because of the ice which have been lately sundered, and you are all too ready to form new ones. How touching to you the old hymns and tunes sung by new voices, hymns and tunes which have brought you comfort in days that are past. You seem to know all these people, if they would only let you speak to them. The doxology is sung, the benediction is pronounced, and each one wraps himself up in his warm mantle of self-content and leaves you to creep away in silence and loneliness, as though you were an outlaw. They all feel at home; why should not you?

—Who was that stranger in the meeting? The woman asked her husband on the way home? "Well, I wonder! Perhaps he is the stranger who has taken that new house on the hill, or in the valley." "But, might not somebody speak to him? He looked as though he were waiting for it, as we passed him." "It is better to wait and see what kind of a man he is. You know the Scriptures caution us about laying our hands suddenly upon any man. He may not be a suitable person to come into our set. Our church, you know, is made up of peculiar people."

The woman, as is often the case on other subjects, is silenced, but not satisfied. She thinks of another passage of the Scriptures: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." She remembers the beautiful picture of Abraham running out from his tent door to meet the three strangers from the celestial city, and pressing upon them entertain-ment. She remembers the same of his nephew, Lot. And she says to herself, "Here is one of God's sons; one whom Jesus Christ has redeemed, and in whom is dwelling the Holy Ghost; one to whom every other child of God is related, and with whom eternal destiny his destiny is identified; and yet, he has come to me in the place of prayer, where the Master has put Him in, under the most sacred obligations to be present, and gone away ungraciously, unthankfully, as though he were an alien."

—Hospitality to strangers in the prayer meeting, in the house of God, let us never forget! It costs little. It is not dangerous. It does not communicate contagious disease. It is only a recognition of moral brotherhood in the Lord Jesus Christ, of sacred oneness; God, who has made of one blood all men to dwell upon the face of the earth, and who will not set any shoulder against, being our Father in heaven, and we here, his representatives, managing His interests for Him, not as his servants, but as His friends. Even if we get acquainted with as many of God's children as at time will allow, there will be a

countless number in heaven who will never have been in our prayer meeting or our sanctuary.—Chrysostom.

—Would our King tell us again and again "Fear not!" if there were any reason at all to fear? Would he say this kind word again and again, rising changes as of the bells of Heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear, and the all-inclusive circumstances in which he says we are not to fear; see how we are to fear nothing, and no one, and never see how he himself is in every case, the foundation and the grand reason of his command, his presence and his power always behind it; and then shall we hesitate to say, "I will fear no evil; for thou art with me." Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—F. R. Haverty.

—I DON'T DO DAT WAY.—It was a meeting for prayer and Christian conference. The key-note of the services had been struck by the first one who spoke. He dwelt upon the trials and difficulties of his lot, the temptations that beset him on every hand; the dark valleys into which he descended. Very little, if anything, was said about the consolations by the way, the gracious help given from above.

The next one who spoke took up the same strain, and so the doleful song went on till any person, listening, unacquainted with religion, would have concluded it was a very dreary affair, and wondered that people came together to talk about a subject that gave them so little joy and comfort.

At last it was poor, old, black Lemmy's turn to speak. She rose and said, "Brethren and sisters, I could talk of trials and troubles too. But I don't do dat way. I take 'em all to the Lord and lays 'em at his feet." It began to talk of trials and troubles they rise like a big mountain over me. But I don't do dat way. I just take 'em to de Lord."

Our who was present and related the circumstance said, "It was the best proof I ever heard given. They had all been complaining of their heavy loads, while she in her simple faith had done as her Master commanded—cast her burdens on the Lord and he had sustained her."

"She cast her burdens at his feet, and And bore a song away." The Pastor rose.—The seasons have their fitting time in which to give us their varied lessons which it will well for us all to heed. And these seasons we see them no longer creeping by us as when we were children; but they fly instead on the wings of the wind. Those who climbed the mountain tops last summer shall never meet to climb them again. Those who sauntered by the sea-shore, and watched the huge breakers and rested in the sand shall never meet together again. For during the coming year, extending from the past vacation to the next, some of those who rested in the mountains, or by the sea, will be called home to their eternal rest. For them, now camping in earthly tents, taps will be sounded, and the lights will go out; but a newer, brighter light will strike a bliss upon their day to go no more out forever. It is well at times that the lessons of the seasons should come home to us, and teach us wisdom. And now in the twilight of the year, with the sun setting in the heavens, the darkness closing on the light, and the fallen leaf teaching us mortality, and the burning bushes making every place holy ground, we may well appropriate the lesson of the season as, standing between two eternities, we remember that

"We, too, have autumn, when our leaves Drop loosely through the dampened air, When all our good seems bound in sheaves, And we stand reaped and bare." But regard and have we may well stand in awe, for we have but furnished grass for the Master's granary, and if our leaves have fallen only to give birth to a new and ever living branch.—Christian at Work.

—Mr. Spurgeon had the following note in the November number of his magazine "concerning the present dangers." He writes: "A woman who delivered with in Paris said a naive thing the other day. One of the cooks, in whom she brought with her, looked into the pan, and remarked with surprise, 'Why, there is nothing but water!' The woman having satisfied herself of the truth of the statement, said, 'Well, if I didn't forget to put in the milk!' This story may or may not be true, but as surely certain preachers of late have forgotten to put in the milk; for their talk has been less and less gospel in it. Yet even those who never forget to put in the water. We could indicate deliverances at denominational conferences which are so denominated

as to look orthodox when they do not. Those who attack the old faith openly can scarcely be blamed for doing so when the opportunity is temptingly placed before them by the managers of great gatherings; but those who talk of being one with the orthodox, and then sink at the heart of their doctrines, are far more to be despised. A certain diary in the South of London announces that some are kept. This may be supposed to be a reassuring statement; but there are persons yet alive who do not regard it in that light. So when, amid a cloud of words, and much apparent reverence, the spirit of the old faith is despised, we are not half so gratified as it is supposed to be that ought to be. It is becoming growingly difficult for those who keep to the Gospel to endure the covert assaults made upon principles which they hold dear as life itself. To balance the claims of love and of truth needs daily more and more wisdom. It is wise to be quiet where a voice might do little good, and create much bitterness; but there comes a moment when silence would be sin, and when the ill of strife must be borne rather than those of unfaithfulness. Patience has almost had her perfect work in some directions, and we trust the tension may not be increased. We will go far for peace; but we will not go an inch beyond the line which is drawn by fidelity to Divine truth. Eversors of the Gospel will do well in time to trust in God, and keep their powder dry.

—This, That, and the Other. At a grand mass-meeting in the noble old First Baptist Church, Richmond, Va., a young man threw into the collection-box a card on which was written, "I give myself. J. Lewis Shuck."

Eternity is crying out to you louder and louder as you near it. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—F. W. Robertson.

A wealthy Baptist of Germantown, Pa., left his estate to found a home for the support of aged and infirm ministers, the income to go to, his widow during her life. She has just died, and property valued at \$300,000 is available for this worthy purpose.

The Vermont Baptist "Convention Summary," shows 116 churches, 83 pastors, 8,880 members, and 362 baptisms for the current year; 7,673 Sunday school scholars and 1,039 officers and teachers; \$82,815 raised for home church expenses, and \$7,712 for Convention.

There are 153 Hebrew professors in the United States and Canada. The Presbyterians have 21, the Baptists 15, the Methodists and Episcopalians 13 each; the Congregationalists 10, the two divisions of Lutherans each 8. The others are Roman Catholics or identified with institutions not under denominational control.

Charles L. Webster, of the firm which is publishing General Grant's memoirs, it is announced, has just returned from Europe, where arrangements were made for translating and publishing the work in many languages. It is estimated that the sale of the first volume will net to the Grant estate \$500,000.

It will interest the friends of President Garfield to know that the fund raised for his widow has been invested, and now yields a large and permanent interest. The amount contributed was \$362,246.74, which was all invested in United States 4 per cent. bonds. These have so enhanced in value that they could now be sold at an increase of \$23,889 over the original investment. Mrs. Garfield receives \$3,114 regularly and promptly every quarter.

President Hopkins says that it becomes us to inquire what God has done, and presume it to be wise, rather than to inquire what would be wise, and presume that God has done it. The difference between these two methods is the difference between the man who makes the Bible a law to himself and the man who makes himself a law to the Bible.

The restoring into an immortal soul the moral image of its Maker, converting it from the power of Satan unto God, is the greatest work in which any human being can be engaged.—Central Baptist.

The colored people have nearly 1,000,000 children in school; publish over 80 newspapers; furnish nearly 16,000 school teachers; about 15,000 students in the high schools and colleges; also 2,000,000 members in the Methodist and Baptist churches; own 500,000 acres of land in Georgia alone; and over 5,000,000 in the whole South.

A lady owned a fine hotel in Quitman, Georgia, she gave it for a colored school. The school was finally started, but the people of the place soon thought the right school for such a purpose. After the school had been in operation for a little time, it was fired one night. The flames took an hour to get ready to play on the fire, and then they merely kept the flames from spreading to an adjoining building. The affair has aroused strong feelings.

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WEDNESDAY, December 9, 1885

EDITORIAL CORRESPONDENCE

We spent two days last week in Charlotta Co., N. B. One day was given to the work of adding to our subscription list.

As a result, the MESSENGER AND VISITOR makes its bow this week to an audience three fold the old size.

It is not the measure of the editor. If life is not busy, in a world like this where so much is to be done, it must be because the heart is not fired with love for God and men.

Bro. H. is doing his best to train the large accession of young people received to the church last year into active labor of Christian work.

This is a great responsibility laid upon a minister, but the Lord has given a large number of young converts into his hands to mould for future service.

We are glad Bro. H. does not think all is done when men are baptized and their names are entered upon the church book.

We hope some of our pastors will make this mistake, for it is a fatal one. We not only want babes in Christ, but we want men and women well fully developed by work for greater and greater service.

The church here, under the leadership of the pastor, have begun three mission prayer meetings at one of which, there is a very interesting Sabbath School. The congregations at the Baptist church are said to be the largest in the town.

This church feels a little isolated, being at one extremity of the Baptist territory; but it is alive, and we hope to hear a good report of funds gathered for Convention next year.

The place is much indebted to the business energy of Gossing Bros. The confectionery establishment employs over eighty hands, and turns out from right to twelve tons of the choicest candies per week.

Lake Colman's Millard, put up by another Baptist, they are of the purest kind. But think of twelve tons of candy, children! The soap factory is not quite so sweet a place to visit, but it may serve as good purpose, or a little better, for it is better to be clean than to be sweet.

Here from 400 to 600 boxes of fifteen different kinds of soap are sent forth per week, each box containing 75 lbs.

We took a day to visit THE LEADS AND OAK HAY.

The Baptist cause here is not what it was in the days of yore. The business has declined, the lumber has failed. The churches have been left destitute of pastoral oversight much of the time, and have become scattered and discouraged.

At Leads, we were glad to find the faithful few are keeping up their Sabbath school and prayer-meetings. At Oak Hay, however, there was neither. This is a part of Bro. Kidson's great field, which extends for about twenty miles in length.

He has five regular preaching stations, and could have as many more, could he go to all the places when his services are desired. He is spoken of by the people in a way which shows that he is much beloved, and his preaching much prized. He needs the strength of more than one man to do the work pressing to be done.

The whole of this county, leavened as it is with Baptist sentiments, from Oak Bay right down south to the sea, has but one pastor, and one who does some work on a scattered mission field. O for more men and money. We never long to be able to overcome the limitations which confine us to one place at a time, when observing the destitution here and there. Pray to the Lord of the harvest, and give sympathy and help to our Home Mission Board that are trying to grapple with the great need and the problems it creates.

THE CALL TO THE MINISTRY.

The pastors in Boston and the vicinity, have been considering the relation of demand and supply in regard to the Christian ministry. At a recent meeting of the Boston Ministers' Conference, Dr. Hovey read a paragraph on the call to the ministry, in which the following points were presented.

From the biblical facts bearing on the question, how does God call men into the Christian ministry, we learn—

1. That God has not limited himself to any single or uniform method of conveying to men his will that they should enter the ministry.

2. That God has either intimated or confirmed his call to the individuals by moving the church to suggest or approve of the individual's entering the ministry. It is said that "if a man desire the office of a bishop, he desireth a good thing." The desire of the individual, then, counts for something. But there immediately follows

SMALL IN THE TOWN

[We commend the following communication from the Christian Ministry, to every one of our readers. Answer to searching questions before God.]

Will, brother, sister, what do you think about this matter so far as your own church is concerned? Are you doing all you can to attain such a desirable result? Are you ready to enter upon such a service with all your soul? Is your own heart right before God, for such labor? Are you earnestly doing what you can in the closest, at the prayer meeting, on the street, in your home, at your business, everywhere, to secure a true revival of religion? Are you now faithful in the discharge of every duty? Are you really in earnest in this matter by day and by night? Is it the burden of your prayers and desires? Is your house indeed "in order"? Have you corresponding labor and faith? Will your dear pastor find in you a ready, willing helper?

Now these are very important questions, and they relate, certainly and positively, to a matter of untold importance, of infinite value. What can compare in worth and blessing, to a true, genuine revival of the Lord's work in any community? It is precious beyond price.

How our churches need such a work today! Oh, for the power of God upon pastors and membership. How glad we are to stay the incoming flood-tide of evil, of every form and kind? What can do this, but the Spirit of God in His office work by and through the Lord's people? Oh, for a mighty revival spirit, the old-time power that shall slay and make alive. Let us give extra days and work to secure this blessing. This is pining, how rapidly? Souls are perishing—going to ruin eternal! Do we realize it? Brethren, sisters, let us cry mightily unto the God of Jacob for help.

Boston News and Notes.

Readers of the MESSENGER AND VISITOR may find more or less interest in a letter concisely reporting some of the public sayings and doings of Baptists at the "Hub," and in the vicinity. It will not, I hope, be regarded as a lack of proper consideration for what is due to the purity and sobriety of a family religious periodical, if I proceed to record a few of the facts and features of the latest and most flaming session, originating in the ranks of Boston Baptists, and in the circle of their ministry. For, as you must know, we have on hand a sensation of pretty large dimensions, bulky and bad enough for the most prurient curiosity and the most depraved taste; one that is stirring the whole community, and indeed the minds of men throughout the country; one that is furnishing some very spicy, though not the most refined and refining matter for the editorial and other columns of the religious and secular journals of the land. The sensation is that which is being served up by Rev. Mr. Downs, the erring and erratic pastor of the Bowdoin Square Baptist church. That man is achieving a notoriety in iniquity and folly that ought to gratify the most ambitious aspirant for such an attainment. It is likely that this pastor's remarkable antics have already received some notice in the newspapers of the Dominion; and the publication of such scandalous sayings and utterances may have puzzled some distant observers of what is transpiring in this city, celebrated for its Puritanical morality. And there is enough in this sudden outbreak of exceptional derangement, recklessness and insolence to mystify those in nearest proximity to it, and whose closest scrutiny does not relieve their embarrassment. But the explanation and the end of the excitement will, it is hoped, be soon reached; that the Baptist brotherhood will be rescued from the disgraceful stigma which one of their number has brought upon them. On this religious debauchery, one of the most respectable daily papers of this city, issued yesterday, editorially delivers itself thus:—

While Mr. Downs' affairs stand as they do, we do not know that there is any influence, except public opinion, that can prevent him from continuing his present travesties upon the genuine worship of God; and yet such continuance is a reproach to our city. It makes Boston a target of ridicule, and society here must expect to bear the reflection of the unsavory imputation which this man's brazen impudence is able to put upon it. We do not imagine that his course is to be a long one. We have too good an opinion of our townspeople for that, and the meretricious influences of which he avails himself to keep before the public, in defiance of common decency, cannot maintain their power indefinitely; but while they do exert their force we know of no institution in the city, however bad its name, more demoralizing than "Mr. Downs' platform."

We cannot admit that, under the circumstances, Mr. Downs is entitled to any one's sympathy. Even were he the saintliest man in Christendom, he ought to know, and would know, that he was capable of working no good in a community while he was so strongly against him as they are in the present instance. But he does not take the trouble to assume the role of saintliness. He persists in forcing himself upon the public with his natural filippic enriched and his vulgarity intensified by the deplorable incidents of his recent record. He appears to glory in his shame and to be desirous of seeing how good a fight he can make against the better sentiments of the city which he has defiled with his presence.

It is most to be regretted that a worker of evil is so doubly strong when he possesses his

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ends in the livery of good. He is working in two ways, building up the fabric of wrong and pulling down the standards of right. Under an assumed demagogical name, Downs makes religion a byword and a jest to the thoughts, while the judicious grieve over a condition of things which they see no clear way of checking. To the young, especially, must his teachings be disastrous in their tendencies. The young frequently confound names with essence, and it is easy to detach them without exciting their suspicions. Downs is just the kind of high priest to achieve the largest success in this direction. Were it not for the fact that his course is likely to be short-Boston society would be justified in considering him one of the most formidable afflictions that had visited it for many a day.

All the Boston daily papers, even those that do not concern themselves to any great extent for the preservation of public morality, and that might find it difficult to make a successful defence of themselves against the accusation of doing too much to corrupt and enfeeble that morality, feel obliged to reprobate against Mr. Downs and his proceedings.

Rev. W. W. Downs entered the pulpit and the pastorate of the Bowdoin Square Baptist church six years ago. He came from New Jersey to Boston. Little is known here of his antecedents. He received neither a Collegiate nor a Theological training. He is capable of disparaging and deriding the necessity of any such preparation for the duties of the Christian ministry. He leaped from mercantile pursuits into the pulpit. He is first engaged in some mischievous work in Orange, N. J., under the direction of the Rev. Dr. Edw. Judson, then pastor of the First Baptist Church in Orange. He was ordained in Boston when he took the pastorate, which he now holds and discharges. He is youthful in appearance, and is, I think, comparatively young, though he is the father of nine children. He is neat and tidy in dress, but eschews all the clerical distinctions of costume. Seen on the street, he would be regarded as an intelligent and enterprising young business man. He is graceful in form and movement, "handsome" as admiring female juveniles would express it. He is evidently and abundantly self-confident, and carries his vanity so far as to offend and repel all thoughtful and sober people. One can easily see that he fancies himself in possession of extraordinary endowments for a public speaker. And he certainly can speak with marked promptness and fluency in the pulpit and on the platform, but it is always with the smallest quantity and a very inferior quality of thought. His pertness, flippancy, frequent interjections of slang phrases, his utter lack of seriousness and reverence, are marked peculiarities of the man and his performances. But I must leave unfinished the portrait which I am attempting, but did not intend to paint. When one reads of strange and shocking conduct by some man, there springs up a desire to know something of his personal appearance. "How does he look?" "What is he like?"—strangers naturally inquire. I have said enough, perhaps, in the way of answering such an inquiry.

Mr. Downs' advent to Boston, and the opening of his ministry here, aroused no special interest nor attention beyond the limits of his parish. In that, I am informed, he was keenly disappointed. There was no rush, as he desired and anticipated; there was not even the ordinary, yet temporary multiplication of hearers to see and gauge "the new minister." He found at Bowdoin Square a small congregation, and that, I believe, soon began to diminish. There was nothing in the man "to draw." If he did not proceed to invent and use measures and manners to draw, then he is misapprehended. There have been more or less accusations to the membership, but one who should know, and ought not to be suspected of being blinded by any prejudice, affirms, that these accusations added nothing to the strength, weight and influence of the church. Nearly all of the former members, or who were in the church when Mr. Downs began his ministry, certainly all the more intelligent, spiritual, active and influential members, who also furnished nearly all of the financial means requisite to the support of the worship and the prosecution of the work of the church, became dissatisfied with the labors of the pastor. They saw, or thought they saw, a radical and lamentable lack of all the best elements of a Christian ministry. They kept quiet. They endured and worked on endeavoring to make the most discreet and advantageous use of the adverse and trying circumstances in which they were placed.

The time came about six months ago, when the deacons, and others of prominence in the church, felt convinced that a dissolution of the pastoral relation was absolutely necessary. With the utmost kindness and respectfulness, but with frankness and decision, they approached the pastor for an interview on this grave question. He exhibited neither the spirit of a Christian nor the courtesy of a gentleman. His pride was offended; and his temper flared into rudeness and vituperation. The deacons, and all in sympathy with the deacons, were repelled with a savage intensity. How the exasperated minister, henceforth proceeded to act and speak in the pulpit, and in his prayer meetings; how, instead of preaching the Gospel, if indeed he knew enough theoretically or experimentally of the Gospel to preach it, he used all public occasions to berate his opponents with the most shameful billings-gate; how a large, and the very best portion of the church, drew aside for a while, did not withdraw membership; how on the

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Lord's day the house began to be crowded with the chaises that derive their amusement from dime shows and cheap mesageries; how the holy sanctuary became the leading place of the idle and curious—all this is a story, too long to be recounted here, and is too well known to require a rehearsal.

Presently and suddenly came the sad and shocking revelation of the man's gross immorality. Some of the details were too filthy for the columns of the most indecicate sheets. Not even the most general and guarded statement must be allowed to soil the pages of your religious journal. The divorce suit prosecuted by the outraged husband; the trial, the report of which had to be printed before being printed in the daily papers; the decision of an able and upright judge, giving the husband a divorce; the virtual conviction of Mr. Downs; the brazen effrontery of the convicted man; the closing of the meeting house against the pastor by the action of the Bowdoin Square Society; the ineffectual efforts as yet of the church to dismiss him from the pastorate; his preaching in halls throughout the town drawn thither by a rapacious and capacious appetite for carnion; the vituperation and vulgarity of his attacks on Christian ministers of the highest repute, and on religious journals, whose charity has made them ever in the direction of clemency towards the offender against religious purity and public decency; his pending criminal prosecution to which the Commonwealth is compelled to resort, and which, it is expected, the State Attorney will be ready to proceed with in a few days—all these are matters which the daily press of Boston is publishing to the world. Such topics I may not bring into this letter any further than to state them. This much will clearly indicate that the friends of religion, and especially the Baptists, in this community, have a heavy and grievous burden to carry. Last Monday, yesterday, the Baptist Minister's Conference of Boston and vicinity, a large company, which meets every week, expelled Mr. Downs from membership. The ministers did what they could to discountenance Mr. Downs and to place themselves properly before the eyes of the outraged community.

How deplorable is such a record as this. But God will protect His cause, and out of our dishonor bring glory to His own name. W. S. McKENZIE.

Boston, Dec. 2, 1885.

HALIFAX CORRESPONDENCE.

SMALL-POX.

No cases in Halifax yet. For this we are devoutly thankful to the timely and energetic action of the City Medical Board and the City Council, and the over-ruling of our Heavenly Father. Stringent regulations in regard to passengers and freight are enforced. No person from the infected places is allowed to enter the city unless he can show proper credentials of vaccination. Freight from infected quarters is fumigated and even letters and bills of money. All pupils are required to be vaccinated before the 15th inst., or to produce satisfactory evidence of having been recently vaccinated; otherwise the pupils will not be allowed to attend school. The poor are vaccinated free of charge by the city. In some parts of the city, house to house vaccination has been carried out. We are endeavoring to get ready for the plague, so far as prevention and the enforcement of salutary sanitary laws will get us ready. But we pray that we may be spared, and that the people may learn righteousness as they behold God's dealings with other places, and note the certainty of death and the uncertainty of life.

It is natural in connection with the small-pox to speak of the "HOSPITAL SCANDAL,"

which is more scandalous than ever. On Saturday, Nov. 28th, in the early hours of the morning, a man by the name of Boutiller, died at the hospital. His relatives were informed of his death some fifty-seven hours afterwards—on Monday afternoon. Then when his daughter called to see the body, she was, according to the evidence given at the investigation of the affair, treated by the attendants in the most shameful and hard-hearted manner. It is unnecessary to repeat the details of this miserable and disgraceful affair.

HALIFAX NEWS.

I am afraid I shall feel hard times here this winter. Already the factories in Dartmouth and a few in Halifax have closed down. The laboring men and the poor may suffer; but with "heart within" and faith in "God over head" they will come out all right. This lesson ought never to be forgotten—that the provident be, in the harvest time of summer (good times), lay up a store of honey for the winter (hard times); and that a period of depression usually follows a period of prosperity; and that therefore men should not live up to their income in a time of prosperity, but lay by a store for the season of adversity.

GOOD NEWS.

Yes, praise and thanksgiving to our God, our churches, both in Halifax and Dartmouth, are being richly blessed. The particulars you will find in another column. May this be a season of great joy and ingathering.

CONVENTION FEELS.

I am glad to see, even though so late (four months after Convention), the plan for raising the Convention funds published. Yet how much better if this plan had been submitted the next week after Convention—in fact, a Convention. The North church in Sept. last adopted a similar plan, and

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has been working on it since. Last year this church sent \$100 (not including W. M. A. Society funds). This year we hope to double that amount. The contributions are placed on the plate the second Sunday in each month. This church is not wealthy, and has many heavy financial burdens to bear; but it can, and undoubtedly will, by systematic giving, be among the most benevolent of our churches. Now, what the Dartmouth church can do (we have before spoken of the noble liberality of this church), and what the North church and some others are doing, all can do—Ah, yes, there is that. What if? It only the pastor and one or two earnest brethren and sisters in each church will willingly, faithfully, persistently adopt Dr. Day's plan and work it. What grand and glorious results will assuredly follow! Our Methodist brethren are asking for one quarter of a million of dollars from Canadian Methodists, to be expended in missions alone. Some churches in this city are raising \$2,000 and \$3,000 for this \$250,000. Methodists and Presbyterians are going into Manitoba and the North-West and occupying the ground. What are we Baptists doing—we who profess to hold and teach the truth in its purity—we who profess to have had committed to our care doctrines and principles which have revolutionized the civil, social and religious life of Christendom? And what fearful responsibility will those pastors and churches incur who wait for others to do this necessary work! It is not a collective responsibility, but an individual one. The correct answer to the inquiry, "What can I do?" and the motto, "I'll try, will work wonders."

Let us, then, be up and doing! With a heart for any task, and a shoulder still bearing. Let us to labor and to wait.

Halifax, Dec. 2, 1885.

TO THE BROTHERS OF THE W. M. A. SOCIETY.

How many of those who were present at our Annual meeting at Amherst remember a morning prayer-meeting held Aug. 25th? At that conference was mingled with thanksgiving, and many reconsecrated themselves to the service of the Master. The motto selected at that time for the coming year was "Aris, shine; for thy Light has come and the glory of the Lord has risen upon thee." Four months have passed since that memorable meeting, and during this time how have those high resolves been carried into action? Have we arisen from our lethargy and selfishness, to new acts of labor and self-denial for the Master's cause?

Are we shining in our homes, our Mission circles and our churches for Christ? "Our Light has come." He has illuminated our darkness and taught us the way of life. "All our night is turned to day." Let us not be satisfied to bank ourselves in the sunshine of the Saviour's presence—feast upon the delicacies of His kingdom with never a thought for the millions of perishing sisters far over the sea, who still sit in the darkness, and know nothing of the Light of life. The money so far, since conversion, has come into our treasury very slowly. The last month of the year has come—Christmas, with its pleasant associations and loving remembrance in anticipation. Let us not forget our dear Missionaries—sundered so far from home and friends. Let us at least send them our words of sympathy and our earnest prayers. And as we select gifts for those we love, let not the dear Saviour whose name this glad season bears be forgotten. Many tokens of affection and gratitude be sent as contributions to our mission fund for His dear sake. The new Life Membership Certificates have arrived, and will be sent to any one for whom \$25.00 is contributed to the funds of the W. B. M. U. These will make a nice Christmas present or New Year's gift for any circle to present to their President or any other worthy member. We hope many Societies will avail themselves of this opportunity of swelling our funds for Missions as well as encouraging the faithful ones. In a letter lately received from Mrs. I. C. Archibald, she says: "Mr. Archibald, Miss Gray and I, have been out on a three weeks tour, and on our return, letters from home were especially welcome. I was never so glad to get home from a trip. We had put up for several days in a native chateaux—which is a roof with a wall running through the middle, and the outer edges supported by pillars, where traveling natives stop and where dirt abounds—a few more days in a native house and so on to the end. This field runs up very close to Chicocole, so we went there for a couple of days and had a little rest. It was a new part of the field to us, and we found the people for teaching. There was too much rain for tending, so we had to get along the best we could. Home seemed very pleasant after it; but we feel that more of that kind of work should be done. We had with us three presbyters, one Bible-woman and four boarding-girls—all did well. The village people, especially the women, see their country-women mingling freely with us, and hear them talking what we teach, and we know the influence is good. I cannot work as hard as I did once; but the girls are learning to stand up beside me, and talk when I am tired. We are going to see a training to the Lord here some day that will thrill all hearts at home, and oh, how I hope to stay some speedily. I want to see the great change that the gospel makes come over the heathen people. Remember water cannot flow higher than its source, and I wonder if you all at home realize how we look to

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you for the support of the mission. Last year you presented, like asking the Promissory note, and we are still upon the foreign. We are still to be real estate on one note which will never be. He is yearning to see us as we should be. We here are a long made a long August, and will fore the middle field better than it is. It is so complete. Chubbill is no it will be a great. In a letter from since the above opinion of the above ago, caused by improved. I ent of snuff the I desire, and sisters for that that the darkness that I shall be and labor for. Let us judge what the of us gather in special prayer is the "harvest

Halifax, Dec. 2, 1885.

RECENT NEWS.

By a recent Rev. E. C. Archibald performed by the tam and Bobbitt September, 1885 translated by B. that the infirm interest to all missionary enterprise abstract.

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you for the support of the work... I like asking the Baptists of the Maritime Provinces... I am not one who believes that God is not willing now to bless with visible blessings. He is yearning for the salvation of these people as we cannot, and if you there and we here co-workers with Him, why should the blessing not come soon? We made a long trip to the Bobbitt field in August, and were encouraged in some directions. Expect to start there next week, and will not likely get back here before the middle of November. We like this field better than either one of the others. It is so compact and populous. If Mr. Churchill is not able to come this autumn it will be a great disappointment to us all.

In a letter from Miss Wright, received since the above, she says that with the exception of one lady, illness about a week ago, caused by the sunny heat, is greatly improved. I feel that I am the recipient of much thought and care—more than I deserve, and can never thank all the sisters for their loving benediction. I feel that the darkest days have passed by and that I shall be permitted to remain here and labor for Him who so feebly serves.

Let us not forget our Bibles. A request was made the first Tuesday of every month as we gather in our meetings, a day of special prayer for the Bibles. God is the Father and answerer of prayer.

Halifax, Dec. 2nd, 1885.

Missionary Intelligence.

By a recent mail, I have received from Rev. I. C. Archibald, the reports of the work performed by the laborers on the Bimlipatan and Bobbitt fields during the month of September, 1885. The former have been translated by Rev. R. Sanford, and believing that the information they convey will be of interest to all interested in the Foreign Missionary enterprise, I present the following abstract:

REPORT OF APULAHAWAY.—21 days work reported, 8 days sickness, 43 villages and places visited; 309 persons converted with and preached to, who belonged to 7 different castes; principle topics, The Creation, Salvation, God impartial, The Call of God, The Love of Christ, The True Saviour, The Hindu Religion, The Last Judgment, The Birth of Christ, etc. The people heard willingly.

REPORT OF CHITIAH.—29 days work reported, 40 villages and places visited, 1,100 persons converted with and preached to, belonging to 15 different castes; subjects of discourse: The Name of Christ, Matthew 23rd and 24th chapters, The Good Shepherd, Concerning the Creation, Matthew, 7th chapter, Mark, 16th chapter, How to obtain Salvation. The people generally listened well.

REPORT OF MARTHA (Chitiah's wife).—20 days work reported, visited many places near her own home; 512 persons met with, belonging to 6 different castes; principle topics of conversation: Salvation through Christ, The Creation, Sin, Read the Scriptures, chiefly the New Testament.

REPORT OF APFALAH.—29 days work reported; 37 villages and places visited; 517 persons converted with and spoken to, belonging to 9 different castes; subjects chiefly: Sin, How to be Saved from Sin, Cleansing of the heart, Concerning Sacrifice, Faith in Christ, Salvation from Sin, Coming to Christ. The people heard well; some discussion at times.

REPORT OF MARK LESLIE.—29 days work reported; 66 villages and preaching places visited; 724 persons converted with or preached to, belonging to 15 castes; prominent subjects: Concerning Christ, Christ, Saviour, Salvation, Heaven, God's love to the world, Faith, Sin, The Jews, The One God, Repentance, Eternal Happiness, The True God, The Forsaking of Idols, The Saviour of the Lost, Hell, Salvation from Sin, The Creation, Christ the Life, Emancipation from Sin, Repentance for Sin.

REPORT OF MARY LESLIE.—At work all the time except on Sabbaths, and 6 other days; visited 21 places in the town; converted with 148 women, belonging to 8 different castes, read portions of the Scriptures, chiefly from the Four Gospels, and talked concerning what was read, and sang hymns. She was the passenger selected, e.g. Mark 4:1-9; Luke 15:2.

I hope to be able to give the reports from the Bobbitt workers next week.

Brother Archibald writes: Our Telugu Christians at Bimlipatan have lately made a commendable effort to obtain some good reading matter to promote their improvement. From their salaries for September they gave two rupees towards a lending library. Others have contributed six and a half rupees, so that a start has been made in the securing of what we hope will prove a blessing to the cause at Bimlipatan. Contributions of good second-hand books from home libraries would be welcomed. They would be read by the European part of our people, and by a few of the Telugu converts.

Our September tour on the Bimlipatan field continued for 22 days. The health of our native people continued good throughout, and they worked with a will. As a rule the people listened well, and we know that much good seed was sown, and it was ours to water the seed, and look to the Lord of the harvest for the ingathering. Work was done from six o'clock. The last four are situated on the shores, viz. Kapuli, Kotapallam, Santopillam, and Konada. Work was done in about 45 villages.

The preaching service in the town of Bobbitt last Sunday morning was attended by about 30 persons. It being the time of a great feast, there were probably not less than twenty or thirty thousand people in from the surrounding villages. The work of preaching and tract distributing is going on from day to day.

It was my privilege on the last Sunday in August to baptize in the harbour of Bimlipatan, Miss Grace Knell, a young European girl of Baptist parents, her examination before the church, was very satisfactory. She has the privilege to be a member to us and the work. O that multitudes

you would come. A number of the meetings held in the Province of late have been quite impressive. God of truth is waiting to bless.

I have received information from Brother Hutchinson, which I must reserve for next week. 38-40-43-45-47-49-51-53-55-57-59-61-63-65-67-69-71-73-75-77-79-81-83-85-87-89-91-93-95-97-99-101-103-105-107-109-111-113-115-117-119-121-123-125-127-129-131-133-135-137-139-141-143-145-147-149-151-153-155-157-159-161-163-165-167-169-171-173-175-177-179-181-183-185-187-189-191-193-195-197-199-201-203-205-207-209-211-213-215-217-219-221-223-225-227-229-231-233-235-237-239-241-243-245-247-249-251-253-255-257-259-261-263-265-267-269-271-273-275-277-279-281-283-285-287-289-291-293-295-297-299-301-303-305-307-309-311-313-315-317-319-321-323-325-327-329-331-333-335-337-339-341-343-345-347-349-351-353-355-357-359-361-363-365-367-369-371-373-375-377-379-381-383-385-387-389-391-393-395-397-399-401-403-405-407-409-411-413-415-417-419-421-423-425-427-429-431-433-435-437-439-441-443-445-447-449-451-453-455-457-459-461-463-465-467-469-471-473-475-477-479-481-483-485-487-489-491-493-495-497-499-501-503-505-507-509-511-513-515-517-519-521-523-525-527-529-531-533-535-537-539-541-543-545-547-549-551-553-555-557-559-561-563-565-567-569-571-573-575-577-579-581-583-585-587-589-591-593-595-597-599-601-603-605-607-609-611-613-615-617-619-621-623-625-627-629-631-633-635-637-639-641-643-645-647-649-651-653-655-657-659-661-663-665-667-669-671-673-675-677-679-681-683-685-687-689-691-693-695-697-699-701-703-705-707-709-711-713-715-717-719-721-723-725-727-729-731-733-735-737-739-741-743-745-747-749-751-753-755-757-759-761-763-765-767-769-771-773-775-777-779-781-783-785-787-789-791-793-795-797-799-801-803-805-807-809-811-813-815-817-819-821-823-825-827-829-831-833-835-837-839-841-843-845-847-849-851-853-855-857-859-861-863-865-867-869-871-873-875-877-879-881-883-885-887-889-891-893-895-897-899-901-903-905-907-909-911-913-915-917-919-921-923-925-927-929-931-933-935-937-939-941-943-945-947-949-951-953-955-957-959-961-963-965-967-969-971-973-975-977-979-981-983-985-987-989-991-993-995-997-999-1001-1003-1005-1007-1009-1011-1013-1015-1017-1019-1021-1023-1025-1027-1029-1031-1033-1035-1037-1039-1041-1043-1045-1047-1049-1051-1053-1055-1057-1059-1061-1063-1065-1067-1069-1071-1073-1075-1077-1079-1081-1083-1085-1087-1089-1091-1093-1095-1097-1099-1101-1103-1105-1107-1109-1111-1113-1115-1117-1119-1121-1123-1125-1127-1129-1131-1133-1135-1137-1139-1141-1143-1145-1147-1149-1151-1153-1155-1157-1159-1161-1163-1165-1167-1169-1171-1173-1175-1177-1179-1181-1183-1185-1187-1189-1191-1193-1195-1197-1199-1201-1203-1205-1207-1209-1211-1213-1215-1217-1219-1221-1223-1225-1227-1229-1231-1233-1235-1237-1239-1241-1243-1245-1247-1249-1251-1253-1255-1257-1259-1261-1263-1265-1267-1269-1271-1273-1275-1277-1279-1281-1283-1285-1287-1289-1291-1293-1295-1297-1299-1301-1303-1305-1307-1309-1311-1313-1315-1317-1319-1321-1323-1325-1327-1329-1331-1333-1335-1337-1339-1341-1343-1345-1347-1349-1351-1353-1355-1357-1359-1361-1363-1365-1367-1369-1371-1373-1375-1377-1379-1381-1383-1385-1387-1389-1391-1393-1395-1397-1399-1401-1403-1405-1407-1409-1411-1413-1415-1417-1419-1421-1423-1425-1427-1429-1431-1433-1435-1437-1439-1441-1443-1445-1447-1449-1451-1453-1455-1457-1459-1461-1463-1465-1467-1469-1471-1473-1475-1477-1479-1481-1483-1485-1487-1489-1491-1493-1495-1497-1499-1501-1503-1505-1507-1509-1511-1513-1515-1517-1519-1521-1523-1525-1527-1529-1531-1533-1535-1537-1539-1541-1543-1545-1547-1549-1551-1553-1555-1557-1559-1561-1563-1565-1567-1569-1571-1573-1575-1577-1579-1581-1583-1585-1587-1589-1591-1593-1595-1597-1599-1601-1603-1605-1607-1609-1611-1613-1615-1617-1619-1621-1623-1625-1627-1629-1631-1633-1635-1637-1639-1641-1643-1645-1647-1649-1651-1653-1655-1657-1659-1661-1663-1665-1667-1669-1671-1673-1675-1677-1679-1681-1683-1685-1687-1689-1691-1693-1695-1697-1699-1701-1703-1705-1707-1709-1711-1713-1715-1717-1719-1721-1723-1725-1727-1729-1731-1733-1735-1737-1739-1741-1743-1745-1747-1749-1751-1753-1755-1757-1759-1761-1763-1765-1767-1769-1771-1773-1775-1777-1779-1781-1783-1785-1787-1789-1791-1793-1795-1797-1799-1801-1803-1805-1807-1809-1811-1813-1815-1817-1819-1821-1823-1825-1827-1829-1831-1833-1835-1837-1839-1841-1843-1845-1847-1849-1851-1853-1855-1857-1859-1861-1863-1865-1867-1869-1871-1873-1875-1877-1879-1881-1883-1885-1887-1889-1891-1893-1895-1897-1899-1901-1903-1905-1907-1909-1911-1913-1915-1917-1919-1921-1923-1925-1927-1929-1931-1933-1935-1937-1939-1941-1943-1945-1947-1949-1951-1953-1955-1957-1959-1961-1963-1965-1967-1969-1971-1973-1975-1977-1979-1981-1983-1985-1987-1989-1991-1993-1995-1997-1999-2001-2003-2005-2007-2009-2011-2013-2015-2017-2019-2021-2023-2025-2027-2029-2031-2033-2035-2037-2039-2041-2043-2045-2047-2049-2051-2053-2055-2057-2059-2061-2063-2065-2067-2069-2071-2073-2075-2077-2079-2081-2083-2085-2087-2089-2091-2093-2095-2097-2099-2101-2103-2105-2107-2109-2111-2113-2115-2117-2119-2121-2123-2125-2127-2129-2131-2133-2135-2137-2139-2141-2143-2145-2147-2149-2151-2153-2155-2157-2159-2161-2163-2165-2167-2169-2171-2173-2175-2177-2179-2181-2183-2185-2187-2189-2191-2193-2195-2197-2199-2201-2203-2205-2207-2209-2211-2213-2215-2217-2219-2221-2223-2225-2227-2229-2231-2233-2235-2237-2239-2241-2243-2245-2247-2249-2251-2253-2255-2257-2259-2261-2263-2265-2267-2269-2271-2273-2275-2277-2279-2281-2283-2285-2287-2289-2291-2293-2295-2297-2299-2301-2303-2305-2307-2309-2311-2313-2315-2317-2319-2321-2323-2325-2327-2329-2331-2333-2335-2337-2339-2341-2343-2345-2347-2349-2351-2353-2355-2357-2359-2361-2363-2365-2367-2369-2371-2373-2375-2377-2379-2381-2383-2385-2387-2389-2391-2393-2395-2397-2399-2401-2403-2405-2407-2409-2411-2413-2415-2417-2419-2421-2423-2425-2427-2429-2431-2433-2435-2437-2439-2441-2443-2445-2447-2449-2451-2453-2455-2457-2459-2461-2463-2465-2467-2469-2471-2473-2475-2477-2479-2481-2483-2485-2487-2489-2491-2493-2495-2497-2499-2501-2503-2505-2507-2509-2511-2513-2515-2517-2519-2521-2523-2525-2527-2529-2531-2533-2535-2537-2539-2541-2543-2545-2547-2549-2551-2553-2555-2557-2559-2561-2563-2565-2567-2569-2571-2573-2575-2577-2579-2581-2583-2585-2587-2589-2591-2593-2595-2597-2599-2601-2603-2605-2607-2609-2611-2613-2615-2617-2619-2621-2623-2625-2627-2629-2631-2633-2635-2637-2639-2641-2643-2645-2647-2649-2651-2653-2655-2657-2659-2661-2663-2665-2667-2669-2671-2673-2675-2677-2679-2681-2683-2685-2687-2689-2691-2693-2695-2697-2699-2701-2703-2705-2707-2709-2711-2713-2715-2717-2719-2721-2723-2725-2727-2729-2731-2733-2735-2737-2739-2741-2743-2745-2747-2749-2751-2753-2755-2757-2759-2761-2763-2765-2767-2769-2771-2773-2775-2777-2779-2781-2783-2785-2787-2789-2791-2793-2795-2797-2799-2801-2803-2805-2807-2809-2811-2813-2815-2817-2819-2821-2823-2825-2827-2829-2831-2833-2835-2837-2839-2841-2843-2845-2847-2849-2851-2853-2855-2857-2859-2861-2863-2865-2867-2869-2871-2873-2875-2877-2879-2881-2883-2885-2887-2889-2891-2893-2895-2897-2899-2901-2903-2905-2907-2909-2911-2913-2915-2917-2919-2921-2923-2925-2927-2929-2931-2933-2935-2937-2939-2941-2943-2945-2947-2949-2951-2953-2955-2957-2959-2961-2963-2965-2967-2969-2971-2973-2975-2977-2979-2981-2983-2985-2987-2989-2991-2993-2995-2997-2999-3001-3003-3005-3007-3009-3011-3013-3015-3017-3019-3021-3023-3025-3027-3029-3031-3033-3035-3037-3039-3041-3043-3045-3047-3049-3051-3053-3055-3057-3059-3061-3063-3065-3067-3069-3071-3073-3075-3077-3079-3081-3083-3085-3087-3089-3091-3093-3095-3097-3099-3101-3103-3105-3107-3109-3111-3113-3115-3117-3119-3121-3123-3125-3127-3129-3131-3133-3135-3137-3139-3141-3143-3145-3147-3149-3151-3153-3155-3157-3159-3161-3163-3165-3167-3169-3171-3173-3175-3177-3179-3181-3183-3185-3187-3189-3191-3193-3195-3197-3199-3201-3203-3205-3207-3209-3211-3213-3215-3217-3219-3221-3223-3225-3227-3229-3231-3233-3235-3237-3239-3241-3243-3245-3247-3249-3251-3253-3255-3257-3259-3261-3263-3265-3267-3269-3271-3273-3275-3277-3279-3281-3283-3285-3287-3289-3291-3293-3295-3297-3299-3301-3303-3305-3307-3309-3311-3313-3315-3317-3319-3321-3323-3325-3327-3329-3331-3333-3335-3337-3339-3341-3343-3345-3347-3349-3351-3353-3355-3357-3359-3361-3363-3365-3367-3369-3371-3373-3375-3377-3379-3381-3383-3385-3387-3389-3391-3393-3395-3397-3399-3401-3403-3405-3407-3409-3411-3413-3415-3417-3419-3421-3423-3425-3427-3429-3431-3433-3435-3437-3439-3441-3443-3445-3447-3449-3451-3453-3455-3457-3459-3461-3463-3465-3467-3469-3471-3473-3475-3477-3479-3481-3483-3485-3487-3489-3491-3493-3495-3497-3499-3501-3503-3505-3507-3509-3511-3513-3515-3517-3519-3521-3523-3525-3527-3529-3531-3533-3535-3537-3539-3541-3543-3545-3547-3549-3551-3553-3555-3557-3559-3561-3563-3565-3567-3569-3571-3573-3575-3577-3579-3581-3583-3585-3587-3589-3591-3593-3595-3597-3599-3601-3603-3605-3607-3609-3611-3613-3615-3617-3619-3621-3623-3625-3627-3629-3631-3633-3635-3637-3639-3641-3643-3645-3647-3649-3651-3653-3655-3657-3659-3661-3663-3665-3667-3669-3671-3673-3675-3677-3679-3681-3683-3685-3687-3689-3691-3693-3695-3697-3699-3701-3703-3705-3707-3709-3711-3713-3715-3717-3719-3721-3723-3725-3727-3729-3731-3733-3735-3737-3739-3741-3743-3745-3747-3749-3751-3753-3755-3757-3759-3761-3763-3765-3767-3769-3771-3773-3775-3777-3779-3781-3783-3785-3787-3789-3791-3793-3795-3797-3799-3801-3803-3805-3807-3809-3811-3813-3815-3817-3819-3821-3823-3825-3827-3829-3831-3833-3835-3837-3839-3841-3843-3845-3847-3849-3851-3853-3855-3857-3859-3861-3863-3865-3867-3869-3871-3873-3875-3877-3879-3881-3883-3885-3887-3889-3891-3893-3895-3897-3899-3901-3903-3905-3907-3909-3911-3913-3915-3917-3919-3921-3923-3925-3927-3929-3931-3933-3935-3937-3939-3941-3943-3945-3947-3949-3951-3953-3955-3957-3959-3961-3963-3965-3967-3969-3971-3973-3975-3977-3979-3981-3983-3985-3987-3989-3991-3993-3995-3997-3999-4001-4003-4005-4007-4009-4011-4013-4015-4017-4019-4021-4023-4025-4027-4029-4031-4033-4035-4037-4039-4041-4043-4045-4047-4049-4051-4053-4055-4057-4059-4061-4063-4065-4067-4069-4071-4073-4075-4077-4079-4081-4083-4085-4087-4089-4091-4093-4095-4097-4099-4101-4103-4105-4107-4109-4111-4113-4115-4117-4119-4121-4123-4125-4127-4129-4131-4133-4135-4137-4139-4141-4143-4145-4147-4149-4151-4153-4155-4157-4159-4161-4163-4165-4167-4169-4171-4173-4175-4177-4179-4181-4183-4185-4187-4189-4191-4193-4195-4197-4199-4201-4203-4205-4207-4209-4211-4213-4215-4217-4219-4221-4223-4225-4227-4229-4231-4233-4235-4237-4239-4241-42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DOMINION

Small pox is abating in Charlottetown. A reported case in St. John's...

Nov. 24, Mr. Abram Berry, aged 34 years, after a long and painful illness of two years...

At Windsor Castle, Queen Victoria personally invested Lady Randolph Churchill with the insignia of the Imperial Order of the Crown of India...

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BRITISH AND FOREIGN

The death of King Alfonso XIII. The British election up to the 5th...

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GOOD Blue Serge Suits, for \$5.75. BETTER Blue Serge Suits, for 6.50.

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FACTS AND REASONS. Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates suffering from emaciation, languor, weakness, and nervousness...

It is a highly concentrated medicine, and is not only a powerful purgative, but also a powerful tonic...

It is the only medicine of its class that is so perfectly adapted to the treatment of all the above-named diseases...

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